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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 27th September 1902.

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I.—Foreign Politics.

Persian politics.

The *Roznama-i-Mukaddas Hablul Mateen* [Calcutta] of the 15th September does not believe that the Shah has given England permission to construct a railway from Teheran to the Persian Gulf, because he is bound by a treaty not to allow any Power but Russia to construct railways in Persia. Russia is strongly opposed to any concession being made to England in Persia.

ROZNAMA-I-MUKADDAS HABLUL MATEEN, Sept. 15th, 1902.

II.—Home Administration.

(*a*)—*Police.*

Suggestions for police reform.

2. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 17th September says that the ways of the Police Commission are as dangerous and unwise as those of the doctor who prescribes, without listening to the complaints of his patient, medicines which suit his own temperament and habits of living more than those of his patient. To base a reform on a true knowledge of the situation is the first principle of wise statesmanship. People are therefore at a loss to understand why Government is acting contrary to this principle in connection with the Police Commission. Seeing that the Police Commission is not taking the evidence of those who have the largest experience of the doings of the police, people are naturally thinking that it will produce results similar to those which have been produced by the Universities Commission.

SRI SRI VISHNU-PRIYA-O-ANANDA BAZAR PATRIKA, Sept. 17th, 1902.

The writer suggests the following reforms:—

(1) Increase of pay in the lower grades of the police service will not alone reform the police. Increase of pay must be accompanied by the establishment of a system of vigilance in which the authorities will be required to keep a keen and constant eye on the doings of police servants.

(2) The police often gets much indulgence from Magistrates. The Magistrate's word is generally law to the police. To reform the police, this intimacy between itself and the Magistracy must be broken. If police servants see that the strong hand of the Magistrate is moving to chastise them for even small offences, police reform will be easily accomplished.

(3) Police servants will become more careful in their work if they see that the Magistrate is the people's *má-báp* and mixes with them to know how they fare under the police. But it is a matter of great regret that now-a-days Magistrates and even Deputy Magistrates deem it an honour to keep themselves at a distance from their people. It is this want of communion between the rulers and the ruled which produces by far the greater part of the evil which corrupts the police.

(4) Respectable natives of tried honesty and ability and not Europeans should be appointed as Assistant Superintendents of Police. They should exercise general superintendence over the working of the police, personally investigate big cases and serve as intermediaries between the people and the higher authorities. District Superintendents will derive from them the double benefit of direct help in their own work and of a knowledge of native manners and customs. Care should always be taken to appoint only such men to the Assistant Superintendentship as have given unmistakable proof of probity, veracity and ability.

(5) The panchayet system should be reorganised on higher principles. The services of intelligent, honest and dutiful panchayets can be secured if Magistrates only treat them with respect. The path of police reform will be widened if reports submitted by the panchayets against misdeeds done by police servants draw the attention of the authorities.

(6) The investigation of murder, dacoity, rape and other serious offences should always be entrusted to able Inspectors or Native Assistant Superintendents. If this is done, the practice of hauling up innocent people with the view of extorting bribes from them will stop.

Deaths from the attacks of wild animals, &c.

3. Referring to the statistics, recently published by Government, of the number of men, cattle, &c., killed by serpents and wild animals in India during a number of years, the *Sanjivani* [Calcutta] of the 18th September

SANJIVANI, Sept. 18th, 1902.

asks, what inference should be drawn from the fact that the smaller the number of licenses for fire-arms granted, the smaller was the number of wild animals killed, and the larger the number of men and cattle killed by wild animals. The fact is that the greater the strictness with which the provisions of the Arms Act are carried out, the larger becomes the mortality from the attacks of wild animals. The number of licenses, under Form XI of the Arms Act, granted in 1886 was as large as 38,615. In 1901 the number came down to 8,840. Is it therefore any wonder that deaths from the attacks of wild animals are increasing?

Some body has told Government that the decrease in the number of free licenses is due to the people liking it better to take out licenses on payment of fees If so, why is the total number of licenses of all kinds fewer?

This is a matter upon which Government ought to bestow its serious attention. It does not speak well for a ruler to render preventible death inevitable.

HITAVADI, Sept. 19th, 1902.

Recrudescence of crime in a quarter of Calcutta.

4. The *Hitavadi* [Calcutta] of the 19th September says that within the last two months there have been committed a large number of petty thefts in Bechu Chatterji's Street within the jurisdiction of the Sukea's Street thana in Calcutta. These cases have alarmed the residents of the locality, and do not speak well for the Calcutta Police. The attention of the Commissioner of Police is called to such a recrudescence of crime in this quarter of the town.

BANGAVASI, Sept. 20th, 1902

A false prosecution by a constable in Calcutta.

5. The *Bangavasi* [Calcutta] of the 20th September says that recently a constable of the Calcutta Police charged a hackney carriage driver with having blocked the Park Street. The accused, in his defence, said that he had been driving the carriage, when the constable asked him to whom it belonged. On his replying that it belonged to Fakir Miya, the constable said that Fakir Miya had given him nothing during the past three months, and instantly prosecuted the driver on the plea of having created a block. There was also discrepancy in the evidence on the side of the prosecution. The driver's story was believed by the Court, and he was acquitted. But what are the police authorities doing to punish the offending constable?

(b)—The Working of the Courts.

SUHRID, Sept. 16th, 1902.

Two Deputy Magistrates of Noakhali.

6. The *Suhrid* [Noakhali] of the 16th September is astonished that Government has seen fit to place Babu Sasi Bhusan Sen, the Deputy Magistrate, about whom the late Magistrate, Mr. Agasti, said that he was quite unfit to be placed in charge of judicial work, in charge of the Noakhali district, in which capacity he is at the head of its criminal judiciary. Sasi Babu abuses and otherwise ill-treats mukhtars and witnesses, rejects and dismisses cases without sufficient cause. He never examines complainants without making them wait at the Sadar for four or five days. He is always unwilling to issue subpœnas against witnesses.

Babu Upendra Nath, another Deputy Magistrate of Noakhali, is not less expert than Sasi Babu in abusing and ill-treating witnesses. In a recent cow-snatching case, he rejected the mukhtarnama of the complainants' mukhtar and then somehow dismissed the case, and showed great bias in favour of the defendant. His conduct towards a certain amla is well known to the Magistrate. The other day he confined two men, who were simply standing at the door of his court-room and had nothing wrong, for several hours.

BURDWAN SANJIVANI Sept. 16th, 1902.

Proposed abolition of some Court holidays

7. The *Burdwan Sanjivani* [Burdwan] of the 16th September writes as follows:—

When the proposal of abolishing some of the Hindu and Musalman holidays observed in the mufassal Courts has been made by the High Court itself, it will most probably be carried out from next year. An ordinary Englishman may naturally think that a Hindu or a Musalman holiday is nothing but a day of festivity; because his experience of a Christian holiday is that it is a day for eating, drinking and making merry. But for the Hon'ble Judges of the High Court

regard to India or for an Indian to pronounce with regard to England an impartial judgment on the culture and civilisation of that country. Those who from their long residence in England have thoroughly assimilated English notions and ideas may, as indeed they do, appreciate English civilisation, but in qualifying themselves to acquire this privilege they not unoften lose the power of estimating the true value of Indian civilisation and culture. They come to look upon India as a barbarous and uncivilised country. On the other hand, there are cases in which owing to their long residence in this country or prolonged and careful study of Indian religions and literatures, Englishmen are found to have developed a distinct partiality for the Indian ideal and to have conceived a proportionate dislike for Western culture and civilisation. The fact is, none but a well-educated and impartial man of sound judgment can form a fair estimate of two such widely divergent civilisations. A person attempting the task who does not possess these qualifications would be sure to do injustice either to Indian or to English civilisation.

It had therefore struck us from the first that the British Government was not acting wisely by taking so many Hindu Princes to England as its guests to witness the Emperor's Coronation in that country. The Englishman in India possesses uncommon power and prestige. The sight of a white man produces fear in the minds of the natives. Even big rajas and sardars are not completely free from this feeling in the presence of common Europeans. The existence of this prestige is extremely favourable to English ascendancy in this country, in fact, as Englishmen are fully aware, that ascendancy is mainly based on such prestige. That is why they are always anxious to preserve their racial superiority inviolate. It was for this reason that there was that powerful agitation over the Ilbert Bill, as it is also for the same reason that many Europeans dislike the idea of European offenders being, except under exceptional circumstances, punished by the law courts in this country. How eager Englishmen are to maintain their exclusive privileges as the ruling race in India is shown by the curious judgment that has been pronounced in the case of Someshwar Das of Allahabad. But once on the other side of the Suez Canal, the Englishman loses this racial ascendancy and this unbounded prestige. The limits of the Canal past, the men who were so many nawabs in this country resume their own low position, and there is an end of the honour and luxury which they enjoyed here. It is not well for the Indians to witness the spectacle of their rulers sinking into this position of inferiority. That is why we did not approve of the idea of so many "half-educated" Hindu and Musalman rajas going to England on the occasion of the Coronation.

For an Indian living in England it is far from easy to keep up his respect for Englishmen in this country. In the first place, owing to very close familiarity with Englishmen which results from residence in England, they appear to some extent to lose their gravity in the eye of the Indian. The Englishman from whom in this country you would, in deference to the advice of the sages as to the wisdom of always remaining at a distance from all dangerous animals, keep yourself aloof, is the very person with whom in England you have to associate on terms of intimacy. The friends of the Englishman who would in this country apply his whip to your back for your omission to salaam to him are in England found to serve you and to respectfully wait upon you. The Englishman whom in India you have very probably found boasting of his own honesty and constantly abusing the Indians as lying cheats will not unoften in England after seeing you comfortably accommodated in a railway carriage respectfully approach you for a little present in the shape of a small silver coin, and will not unoften in the capacity of your landlady charge you for provisions supplied by her four times her *bonâ fide* cost. In England you will find few people scrupling to give and take bribes for gaining their private ends. For all these reasons, the Indians who have been to England are the people who more unmistakably than any other class of natives look upon Englishmen in this country with an eye of contempt. Englishmen know and understand all this, and it is because Lord Curzon knows this well that he has very wisely restricted the privileges of native princes in the matter of paying visits to England.

How the statesman who has adroitly restricted the freedom of even well-educated and impartial native princes in the matter of European travel

could send so many half-educated Rajas and zamindars to England on the occasion of the Coronation, has always seemed somewhat inexplicable to us. Was Lord Curzon, wise as he is, unable to see that injurious consequences might follow from the measure?

There are many praiseworthy, just as there are many reprehensible, traits in the English character. There can be no question that the character of middle class Englishmen is very noble. But the greatness of the English character is not visible in London. It is found in rural England. As for London, the vice and demoralization of English society are found in a concentrated form in that great metropolis. The Coronation guests went to London, and have spent the greater part of their time in that city, and it is doubtful whether they came across what is best and noblest in the English character. That is why we say that the British Government did not act wisely by taking so many Indian princes to England on the occasion of the Coronation.

That the impressions which the Indian guests have brought back to this country from their visit to England will be ever made public is more than what anybody can say. They will never state them to any one except those that are nearest and dearest to them. In certain English newspapers, however, a few are reported to have published their views on their recent visit to England, and a certain Raja is said to have told a reporter of an English weekly that the British empire has almost reached the point of decadence to which the Roman empire fell at the commencement of its decline. "You are trying to make a demonstration of the power of your empire by bringing together representative men from the colonies, feudatory princes from India and troops from foreign countries, but already there is ground for the apprehension that this empire has approached its destruction. Extension and expansion, if not any other circumstance, will be the cause of that destruction. You did not proclaim your glory in such a loud voice when you preserved true glory and prestige." We don't know who this Raja is, except that the English correspondent of the *Hindu* newspaper gives that as his opinion. But whoever he may be, who shall say that similar thoughts may not have been suggested to many others by a consideration of the present state of England. That is why we say that it is not a wise act that has been done.

Nor has it been politic to take so many native sepoys to England on this occasion. The sepoys lived in Hampton Court. Considering the manner in which young Englishmen and Englishwomen behaved themselves in that place, it is hard to believe that there has been no diminution of the respect in which the sepoys had so long held the English character. For all these reasons we say that the Government has not acted wisely in this matter, and that its action will do great harm to the Englishman and the Indian alike.

SRI SRI VISHNU-PRIYA-O-ANANDA BAZAR PATRIKA, Sept. 17th, 1902

Sir John and Lady Woodburn's illness.

33. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 17th September prays for the speedy recovery of Sir John and Lady Woodburn, who have been taken ill at Darjeeling.

SRI SRI VISHNU-PRIYA-O-ANANDA-BAZAR PATRIKA.

Can Indians rejoice in the approaching Delhi Darbar?

The same paper writes as follows:—

When we read the account of the *Rajasuya* (Imperial Coronation) in the *Mahabharat* our body and heart thrilled with pleasure. But neither the Imperial Assemblage nor any other Darbar held by the English filled the Indians with any such feeling. Nay, although those Darbars cost crores of rupees, people forgot all about them before the year had come to an end.

But it is Lord Curzon's earnest desire that the Indian people should rejoice on the occasion of the approaching Darbar and he has therefore asked them to join in the Darbar festivities with all their heart. We are much gratified by this gracious invitation by His Excellency. But we are sorry to say that the hearts of the Indians are so heavy that it is almost impossible for them to find any pleasure in the approaching festivities.

When the Queen assumed the direct administration of this country she promised in the name of God and religion to make no distinction between Englishmen and Indians in the administration. It is true that during her administration the country enjoyed the blessing of peace, and for this we shall always remain grateful to the English people. But it is no less true that

now raised a cry that a compromise had been effected, although this was stoutly denied on the part of the defendants, and although Mr. Manuel, on behalf of the second accused, strongly insisted upon the taking of evidence produced by the complainant. Indeed, a case under section 420 of the Indian Penal Code is not compoundable, and a Magistrate should by no means encourage the compounding of felony.

Now for the Maulvi's proceedings in the case of Durgadas and Gokuldas. In this case a Bombay merchant named Dwarkadas Lachmandas, and one Durgadas, were called upon to show cause why they should not be prosecuted under section 241 of the Indian Penal Code. On service of the notice, Durgadas and an officer of Dwarkadas named Gokuldas, appeared before the Maulvi, who required both of them to furnish security for Rs. 100, and, on the pretence of an enquiry, sent them before his favourite Harish Chandra Neogy. Under what law was this enquiry ordered, and a person on whom no notice had been previously served, required to furnish security?

It took Babu Hemendranath Mitra and two other pleaders no less than seven days to obtain from Harish Babu an order that "copy may be granted." On such frivolous pretexts as the following the order was withheld from day to day:—

"It is 6 P.M., the court is rising. The court declines to entertain the petition."

When on the 28th July the pleaders went to the Maulvi, he passed the following order:—"Put up with the records, and office note."

On the 29th the Maulvi asked the pleaders to show the law under which copy was asked for. On the 1st August he again passed the order: "Put up with the records," and it was not till the 2nd August that the order was passed:—

"Grant copy and show it to Honorary Magistrate, before whom the enquiry is proceeding, unless he has sufficiently legal objection to grant it." For several days the parties and pleaders were harassed in this manner. Was this due to irritation caused by the reflection that the parties, though substantial people, had not engaged Babu Mahendranath Lahiri as their pleader?

We are aware of one other secret reason for this course which we are not at liberty to mention in a public print. We are, however, fully prepared to let the District Magistrate know it if he should care to learn it from us.

Many other secrets will be brought to light if an enquiry is made as to the sort of people to whom the Maulvi shows favour, the man who does his marketing, and the man who is his building contractor.

A few words in conclusion about the Honorary Magistrate, Babu Harish Chandra Neogy. Babu Harish Chandra had instituted a case of embezzlement against a servant of his, which was characterised by Mr. Pratt, District Judge of the 24-Parganas, as a "false charge of embezzlement." And this is how Mr. Pratt characterised the conduct of one Rakhal in this transaction:—

"I shall presently show that he (Rakhal) has manipulated the account book ..... The entry of Rs. 600 in the *pucca* day-book is manifestly an interpolation. The entries were no doubt made by Rakhal Sarkar, who wrote the other entries on the same page."

Is it not, we ask, an edifying spectacle to see this man, who instituted a false case, trying cases as an Honorary Magistrate at Sealdah, and to see this forger Rakhal walking all about the court, and even bringing court records from the house of Harish Babu?

11. The *Nava Yug* [Calcutta] of the 20th September writes as follows against Mr. Abdur Rahim, the Presidency Magistrate of the Northern Division of Calcutta:— NAVA YUG, Sept. 20th, 1902.

Mr. Abdur Rahim, the Presidency Magistrate of Calcutta.

A correspondent of the *Bengalee* of the 13th September last, writing over the signature "A practising lawyer" says, "Anyone who has anything to do in the court of Mr. Abdur Rahim, will unhesitatingly tell you that it does not matter what an application is about," the Presidency Magistrate will not easily grant it, and order the issue of summons or warrant as the case may require. One can easily see that this Mr. Abdur Rahim's conduct in this connection is the result of the circular, which was issued by the Government some months ago, requiring all Magistrates to

understand that they should not issue summonses or warrants without having made sufficient preliminary enquiries into the matters concerned. If what the correspondent says is true, it must be admitted that there is a serious failure of justice in Calcutta.

It often happens in Mr. Abdur Rahim's court that even after he has heard and examined the applicant and his witnesses, the matter is postponed for further evidence, and no order is given. In this way an application is sometimes postponed three or four times to the loss and inconvenience of the applicant. Government's intention in promulgating the circular referred to above was not to harass litigants, but to prevent people from going to litigation for nothing But the spirit of the circular is lost on Mr. Abdur Rahim. Recently Mr. Abdur Rahim charged a complainant with having brought a false case and given false evidence, and censured the Inspector of the Burtola thana for having sent up the accused in the case on insufficient evidence. But the Presidency Magistrate should have remembered that a man is a man, and not a god, and liable to error, however able and intelligent. If it were not so, a Magistrate's decision could not be reversed by a District Judge, and the decision of a District Judge could not be reversed by a High Court. Mr. Abdur Rahim also is not free from error. Sometime ago he issued warrants against Babu Jagannath Das, the Editor and Proprietor of the *Bharat Mitra* newspaper, and some others, in a cow snatching case which had occurred in Chorbagan. Jagannath Babu was not in Calcutta at that time, and could not therefore be arrested. A proclamation of arrest was issued against him, and he surrendered himself. But when the case against him came up for hearing, the pleader for the prosecution said that he wished to withdraw the case, as there was no evidence against the accused. On this, Mr. Abdur Rahim struck off the case. Does not this show that he himself issued a warrant against a very respectable person on very insufficient evidence? Why should then the Inspector of the Burtola thana be particularly liable to censure on account of his having sent up a case on what Mr. Abdur Rahim thought was insufficient evidence?

Now as regards other complaints against Mr. Abdur Rahim. Before his time four copyists used to do the whole copying work of the court of the Northern Division Presidency Magistrate. But since his advent he has added two Musalmans to their number. This has greatly reduced their income, which was never large. One of these two Musalmans is a haughty young man, who tries to lord it over every one as the Magistrate's man. Even the head clerk under whom he serves fears him. Recently Mr. Abdur Rahim ordered that no copies should be given to any one of any papers concerning a case which is pending in his Court. But soon a rumour arose that the Musalman copyist, who was the Magistrate's man, had surreptitiously taken the records of the case to a pleader's office and supplied a pleader with a copy of a document therefrom. When the rumour reached Abdur Rahim's ears, he asked the copyist whether it was true. The latter said that it was not true. On this Mr. Abdur Rahim called the pleader's clerk and asked him about the matter. The clerk corroborated the rumour. It was also proved that the copyist had taken the particular records from the Bench clerk of the court on some pretext. But in spite of all this, Mr. Abdur Rahim shielded him, and told the pleader's clerk that he must produce witnesses to corroborate his statement else he would be punished. Besides this, Mr. Abdur Rahim has taken the evidence of his whole office and of the pleader himself in this matter.

Sometime ago Mr. Abdur Rahim refused to allow a case, in which one Abinas Chandra Sur was the complainant and one Bata Krishna Pal was the defendant, to be amicably settled between the parties. On this the defendant moved the High Court for the transfer of the case to the file of some other Magistrate. The High Court thereupon passed the following order:—

"IN THE MATTER OF BUTTO KRISHNA MULLICK, PETITIONER,

versus

ABINASH CHUNDRA SOOR, OPPOSITE PARTY.

IT is not shown to our satisfaction that the petitioner is not likely to obtain a fair trial before the Presidency Magistrate, and we have no doubt that after

this application has been made the Presidency Magistrate will be careful in all his proceedings that he is doing his utmost to try the case in an impartial manner. The application is refused.

H. T. PRINSEP.

The 27th August 1902. SARADA CHARAN MITRA."

Mr. Abdur Rahim, Presidency Magistrate.

12. The *Bharat Mitra* [Calcutta] of the 20th September says that certain cases decided by Mr. Abdur Rahim, Presidency Magistrate of the Calcutta Police Court, before he was confirmed in that appointment, had led us to believe that he would be a worthy successor of Nawab Bahadur Sayyed Ameer Hossain, but as soon as he was confirmed he changed his ways and and became a lazy *Hakim*. Parties and pleaders are all complaining of the long delays made by him in deciding cases. Even the Chamber of Commerce had to experience much inconvenience on account of this dilatoriness on the part of Mr. Abdur Rahim. His decision in the case in which three Hindus of Chorbagan were charged with having snatched away cows from some butchers furnishes a good measure of his magisterial ability. In a summons case he gave one Jagannath Das very much trouble by postponing the case again and again.

BHARAT MITRA, Sept. 20th, 1902.

Corruption of the civil court amla in Gaya.

13. The Gaya correspondent of the *Prativasi* [Calcutta] of the 22nd September complains of the gross corruption of the amla of the civil courts in that place. Thefts and tampering with documents are almost everyday occurrences in the Gaya civil courts. People put up with all this, because most of the amlas are relatives of the mukhtars, pleaders, and barristers of the local bar, and the munsifs cannot exercise sufficient supervision over their officers because their court work is extremely heavy.

PRATIVASI, Sept. 22nd, 1902.

d)—*Education.*

A proposed Entrance School for girls in Chittagong town.

14. The *Sansodhini* [Chittagong] of the 5th September says that Government is willing to make an annual grant of Rs. 2,200 for the maintenance of an Entrance School for girls in Chittagong town. Chittagong has a large Christian and Brahmo population. The Muhammadans of the district are also sending their girls to pathsalas. The local Baruas also favour female education. The Raja of Poang is incurring great expense for the education of his daughter in Calcutta. Chittagong is the birthplace of such distinguished Indian ladies as Dr. Miss Khastagiri, Saudamini, Manomohini, and the learned Kumudini. In 1901-1902 one Hindu girl and a Christian girl passed the upper primary examination, whilst no less than 40 girls passed the lower primary examination, of whom 5 were Brahmos, 1 Christian, 28 Hindus, 2 Musalmans, and 4 Baruas. It is evident from all this that an Entrance School for girls will not want for students in Chittagong town. It is hoped the local public will not lose this opportunity of establishing such a school.

SANSODHINI, Sept. 5th, 1902.

The Superintendent of the Elliott Hostel.

15. The *Roznama-i-Mukaddas Hablul Mateen* [Calcutta] of the 15th September has heard that the Superintendent of the Elliott Hostel, who is a Bihar man, shows undue favour to the Bihari boarders to the prejudice of the boarders belonging to Lower Bengal. It is also said that he sometimes insults the latter and gives no ear to their complaints.

ROZNAMA-I-MUKADDAS HABLUL MATEEN, Sept, 15th 1902.

The pay of middle school pandits.

16. A pandit, writing in the *Suhrid* [Noakhali] of the 16th September, complains of the inadequacy of the pay of middle school pandits. The scale of their pay is Rs. 15 to Rs. 20 a month, but they seldom get more than Rs. 12 or Rs. 13, whilst they are made to execute receipts for Rs. 15 or Rs. 20. Almost invariably, Rs. 4 to Rs. 5 a month are also deducted from the pay of each pandit on account of his boarding expenses. This proves a great hardship to these poor men. Cannot the villagers provide their poor pandit with free board? They ought to be compelled by Deputy Inspectors to do so.

SUHRID, Sept. 16th, 1902.

It is rumoured that Government will henceforward spend a larger amount on middle education than it has so long done. If so, the whole amount should not go to swell the pay of inspecting officers, but a portion of it should be devoted to the improvement of the condition of middle schools and their teachers.

HITAVADI, Sept. 19th, 1902.

Babu Haran Chandra Rakshit, the Bengali writer.

17. The *Hitavadi* [Calcutta] of the 19th September says that it is fortunate for the Bengalis that Government has come forward to encourage Bengali writers. Babu Haran Chandra Rakshit is a literary man, who earns his livelihood by his pen. But he does not seek to make money by writing worthless text-books for schoolboys. What he writes he writes for the general reader. Guardians of boys have no alternative but to buy school-books for their wards, but there is no compulsion on the public to buy general literature. Writers of general literature, like Haran Babu, can, therefore, earn only a poor income by their profession. Haran Babu has written many books and has recently given to the Bengali public the stories of Shakespeare in Bengali. He has also been engaged for some years in writing the lives of Bengali authors. The writer will, therefore, be glad to see the Government confer a literary pension on Haran Babu.

HITAVADI.

The recommendations of the Universities Commission.

18. The same paper has the following:—

Will not a proposal to check cheap education excite ridicule in a country where, in the past, ten thousand students used to receive free education and boarding in a single Buddhistic *math*? Even the Musalmans in the hey-day of their power never discouraged the spread of education. In Cairo, a single library, intended for the poor, contained ten thousand books. Gibbon says in his history that under the caliphs, the Musalmans had schools, one of which gave education to seven thousand pupils, from sons of Omrahs to sons of poor artisans. Hindus and Musalmans cannot, therefore, help considering a proposal to curtail education among their young men as simply barbarous.

In regard to the recommendation of the Commission that poor students should not be encouraged, by the bestowal of freeships, to prosecute a University course, and that a college should not accordingly contain more than 3 per cent. of free scholars, the first thing to be considered is whether the men, who have made this recommendation, possess the power to appreciate sound reasoning. An examiner's duty is to examine properly. He ought to have nothing to do either with the cost of education or with the incomes of teachers.

We fail to see how, even after reading Mr. Justice Banerji's able discussion of the fee question, the Commission could arrive at such a decision on the point. The danger to education and discipline, supposed to arise from a competition among colleges in consequence of the prevalence of low fees is, to our thinking, quite imaginary. If low fees produce bad education, the fact will certainly come out at the examinations. But it will be idle to expect every student, coming out of an Indian University, to become a Johnson. All that the examiners should expect of the candidates is a proficiency in general knowledge. And the systems of examination should be so framed as to enable examiners to test this. It is possible to spread general education among a very large number of people, but it is not possible to turn out a large number of Johnsons, Miltons and Addisons. Genius is a rare possession, but the capacity for receiving a general education is possessed by everybody, and those people deserve but poor praise for intelligence who want to throw obstacles in the way of the acquisition of such education by all.

It is for students themselves and their guardians to consider whether, by endeavouring to prosecute a University course, the former are not attempting something beyond their capacity. It is neither for the Syndicate, nor for the Examiners to trouble themselves with the question whether a particular student should lose his time and energy by prosecuting a particular course of study. All that the University should see is that it does not, by fixing a high scale of fees, throw obstacles in the path of a student who seeks high education. If a college can teach its boys the use of a machine or apparatus by means of diagrams drawn on paper or the blackboard without incurring

the expense of actually possessing the machine or apparatus, and if the boys so taught can successfully pass their examination in the use of such machine or apparatus, why should the University take exception to the fact of the college not possessing the machine or apparatus? The University has only to test a student's knowledge, and it cannot possibly have anything to do with the question whether he gained his knowledge from handsomely printed and bound books or from manuscript copies thereof; whether he received the assistance of a laboratory or had only to depend upon diagrams for the elucidation of his lessons in science. If diagrams fail to communicate a sufficient knowledge of the subject they are intended to elucidate, the student's want of proficiency will be exposed at the examination and he will fail. The University has to test a student's knowledge and has nothing to do with his pecuniary circumstances.

MIHIR-O-SUDHAKAR, Sept. 19th, 1902.

High education among Musalmans.

19. The *Mihir-o-Sudhakar* [Calcutta] of the 19th September says that of the twenty-five millions of Musalmans who inhabit Bengal so few as four hundred only have within the last twelve years graduated at the Calcutta University. This is not fable, but hard truth. And yet it is already proposed to curtail high education among Musalmans.

At present the cost of college education for a Musalman boy is not less than Rs. 30 a month in Calcutta and the poverty of the majority of Musalman students prevents them from incurring this cost. The fact that, notwithstanding the advantage which Musalman boys enjoy, in consequence of the generosity of the late Muhammad Mohsin, of reading in the Presidency College at a fee of only Rs. 4 a month, not more than two dozen Musalman boys can avail themselves of it, proves that the Musalman community is a poor community. If college fees are fixed at Rs. 12 a month, the cost of education for each Musalman boy will rise to not less than Rs. 42 a month, or Rs. 500 a year, and no parent whose income is less than Rs. 3,000 a year will be able to pay it. In Bengal, there are not more than five thousand Musalmans whose annual income exceeds this amount. Education will, therefore, be confined among five thousand Musalman boys only. The writer would not have complained if there had been a certainty that all these five thousand boys were fit for receiving high education. The truth is that, if high education is confined to five thousand Musalman boys, the Musalman community will turn out one graduate every two or three years. Poor boys display greater assiduity and zeal in receiving education than rich boys, because they know that their education is the only means by which they can earn a livelihood, while rich boys know that for them education is, at the best, only an accomplishment and has no more worth than gorgeous dress and jewellery. It will, therefore, be an evil day for the Musalman community if high education among them comes to be confined among the sons of rich men.

From time immemorial one of the essential duties of the sovereign in this country has been to educate his subjects. If the present Government fails to do that duty for want of money, it should let the matter alone and not throw obstacles in the way of the education of its subjects.

AHSAN-UL-AKHBAR, Sept. 19th, 1902.

The Calcutta Madrassa.

20. A correspondent of the *Ahsan-ul-Akbar* [Calcutta] of the 19th September is glad that the Calcutta Madrassa has got a very competent Principal. It is at his instance that *Tafsir* and *Hadice* have been included in the Madrassa curriculum. We notice one defect in the English Department of the Madrassa, and hope it will be removed by the new Principal. The defect is that teachers are not appointed to teach the particular subjects in which they are specially proficient. The result is that most of the boys sent up to the Entrance Examination are unsuccessful.

(*e*)—*Local Self-Government and Municipal Administration.*

JYOTI, Sept. 18th, 1902.

A carters' strike in Chittagong town.

21. The *Jyoti* [Chittagong] of the 18th September draws attention to the inconvenience which is being caused to merchants and traders in Chittagong town in consequence of a strike of carters, made by way of protesting against the proposal of the Chittagong Municipality to enact a bye-law

requiring all carters to use reins like those used for horses. There is no reason for the enactment of such a bye-law.

The action of the Chittagong police in prosecuting carters who drive oxen having sores on their necks has also been a source of great hardship to carters.

(f)—Questions affecting the land.

BARISAL HITAISHI, pt. 18th, 1902.

The survey party in the Backerganj district.

22. The *Barisal Hitaishi* [Barisal] of the 18th September says that it is disgraceful and scandalous to the survey party in the Backerganj district if the sudden transfer of Mr. Berkley, his head clerk and head draftsman from Backerganj is really due to the cause which rumour assigns; and having regard to all the circumstances of the case, it is difficult to disbelieve the rumour. It is also strange that Government has not called the head clerk to account for having left the district without having previously submitted his accounts, &c., to anybody. Now that the officers have left the district, it will be useless to state that during their time, the subordinate employés never received the full amount of their pay.

It is true Mr. Berkley's successor, Mr. Skilling, devotes more time to office work than his predecessor did, but this has not led to any improvement in office work. On the contrary, what with frequent fines and incessant issue of fresh orders, confusion has become worse than before. Mr. Skilling is said to be a novice in the art of surveying. It is unfortunate for the Backerganj district that it has never succeeded in getting a good survey officer. It got an experienced officer, but he was too idle to do any work. And now there has come a man who is a novice in his work. It remains to be seen how the next officer, who has already been nominated, turns out. Considering the character of its people, the district requires the services of a specially able survey officer. That the present survey work has not completely failed is due entirely to the ability of the settlement officer. If he had not brought his influence to bear on the people, the survey officers hitherto appointed would not have been able to do any work at all. Even as it is, the intervention of the criminal courts had to be sought in some cases. There will, in fact, be much bad work, if a really able and spirited survey officer or, at least, assistant survey officer is not posted to the district. The present survey party look more like boys in a training school than men who mean business. The assistant survey officer ought to be a native, and the pay of head inspectors ought to be increased, because much depends on their honesty. The settlement officer should keep a sharp eye on the amins and inspectors, who are very much given to bribery.

(g)—Railways and communications, including canals and irrigation.

SANSODHINI, Sept. 5th, 1902.

Bad bridges in Chittagong.

23. The *Sansodhini* [Chittagong] of the 5th September complains of the extremely dilapidated condition of the bridge over the khal, east of the place of business of the Ghosals of Korbaniganj in Chittagong town. Hundreds of people walk over it every day and run the risk of perishing by its collapse, which may occur at any moment. It should be pulled down without delay for the safety of human life. It is a wonder that in spite of an elaborate staff of engineers, overseers and sub-overseers the District Board is quite in the dark about this bridge which is situate in the heart of its head-quarters.

Again, the bridge called the Kala's bridge, east of the Karnafuli river, is broken down. This bridge is the only passage which joins Patia, Satkania, Cox's Bazar, &c., with the country on the other side.

The District Board officers should make a regular and periodical inspection of bridges and roads.

SANSODHINI.

A bad *khal* in the Chittagong district.

24. The same paper says that the bad condition of the Chaktai *khal* is injurious to the health of Chittagong town. This was admitted last year by the inspecting health officer. A portion of the thirty thousand rupees, which the Government of India has this year granted to the Chittagong Division for works of public utility, should be devoted to the improvement of the *khal*. The cost of excavating the *khal* from Chakbazar to its mouth will not exceed Rs. 6,000.

KHULNA, Sept. 18th, 1902.

25. The *Khulna* [Khulna] of the 18th September publishes the following correspondence:—

Wanted a khal and a road in the Khulna district.

(1) Badkhali is a large *bil* within the Bagerhat subdivision of the Khulna district. The greater part of this *bil* lies submerged in water throughout the year. If this water can be drained off by means of a *khal*, large tracts of land will become cultureable.

(2) To facilitate the goods traffic between Khulna town and Chakasri *hat* a road should be constructed by the District Board between the latter place and Fakirhat. Two roads belonging to the Local Board meet the road between Khulna and Bagerhat to Ghosherhat from two sides. And there is a road between Ghosherhat and Chakasri. One of these two roads passes through a thickly populated place and has a large traffic, but the other, which passes through a sparsely populated place, is the shorter of the two. Both these roads are in such a bad condition as to practically prevent all traffic during the rains. By taking up one of these roads and making proper repairs the District Board can greatly facilitate the rice trade between Khulna and Chakasri *hat*, and in these days of scarcity no opportunity should be lost of stimulating the internal export and import trade of the country in rice.

HITAVADI, Sept. 19th, 1902.

26. The *Hitavadi* [Calcutta] of the 19th September draws attention to the inconvenience which passengers suffer at the four principal stations, Singur, Govindapur, Nalikul and Haripal on the Tarakeswar branch of the East Indian Railway, for want of waiting rooms, the greatest inconvenience being felt, on this account, by respectable female passengers. The sites now assigned for the purpose are often filled with goods, and passengers absolutely get no place in which to wait.

A railway complaint.

NIHAR, Sept. 23rd, 1902.

27. The *Nihar* [Contai] of the 23rd September says that great scarcity prevails in Daudpur, Kamalpur and other villages within the Dantakharai Pargana and Udhabpur, Tajpur, Jaliabil, Silagram and other villages within the Paharpur Pargana within the Contai subdivision of the Midnapur district. By far the majority of the inhabitants of these villages seldom get two meals a day whilst many live on boiled leaves and herbs. This scarcity has been caused by the successive failure of crops during the last few years on account of the want of a proper drainage for the surplus waters of the fields of the villages. The following measures alone can remedy this state of things:—

Cause of severe scarcity in some villages in the Midnapur district.

(1) Straightening and deep re-excavation of the two *khals*, now silted up, which join the two bridges, over the C-dyke north of the Daudpur and Silampur villages, with the branch canal on the north.

(2) Widening and deepening of the Bamunia *khal*, which lies between the Nilpura village on the Orissa Coast Canal and the Silampur village, in certain places near the latter village.

(*h*)—*General.*

PRATIVASI, Sept. 22nd, 1902.

28. The Deoghur correspondent of the *Prativasi* [Calcutta] of the 22nd September complains that although all houses in that place have been assessed to the income tax, the houses belonging to Dr. Bihari Babu and Deputy Magistrate Bijoy Babu and the 'Tara villa' of Jnan Babu, have been exempted, though two of these houses are the largest in the town. The attention of the income tax assessor is also drawn to the fact that rents in the town have much decreased since the outbreak of plague.

Income tax assessment in Deoghur town.

III.—LEGISLATION.

BIKASH, Sept. 9th, 1902.

29. The *Bikash* [Barisal] of the 9th September says that even if the Bengal Tenancy (Validation and Amendment) Bill is passed into law it will not have the effect of

The landlord's fee.

validating all the transfers of shares in permanent tenures, &c., which have been effected up to this time without the payment of the landlord's fee. It is clearly laid down that no such transfer will be valid without the payment of such fee and that all past transfers made without such payment must be validated by paying the fee at some subsequent period. It should therefore be considered whether or no it is now possible to pay the fee in respect of all classes of transfers and thereby to validate the same.

There can be no doubt that the provisions of the Bill will prove effectual in all cases in which the transfer has occurred only once. But what about the cases in which there has been more than one transfer? Suppose Ram sells Shyam a twelve-annas share of his howla tenures which pay a rent of Rs. 2,000 and Shyam sells an eight-annas share of this to Madhav and Madhav sells out of it a four-annas share to Bhuban and Bhuban sells to Raman a share at a rent of Rs. 5 out of his own share; suppose the transfers go on in this way, but no landlord's fee is paid on any of the transactions. Now suppose that Raman being obliged to sue one of his tenants for arrears of rent pays the landlord's fee on account of the share he has purchased from Bhuban. The landlord when he receives the fee will understand that Raman has purchased a share of a tenure belonging to Bhuban, a tenant, but as Bhuban had never, as regards the share purchased by him, paid the landlord's fee himself and had not thereby got his name registered in the landlord's books, the landlord is perfectly unable to deal with the fee paid by Raman or to register his name as a tenant. The effect of this is that the landlord can and does only recognise Raman who has paid the fee and whose name is registered in his books and who alone is sued by the landlord for arrears of rent, in spite of the fact that Raman has paid the fee so far as the share purchased by him from Bhuban is concerned; again, as regards Raman, though he has paid the fee yet when he sues his tenant for arrears of rent, the defendant wins the suit by pleading that Bhuban, from whom the plaintiff alleges to have purchased this right, has himself no transferable right in the tenure inasmuch as he had not paid the landlord's fee.

30. In continuation of its previous article on the landlord's fee [see paragraph 29] the *Bikash* [Barisal] of the 16th September says that once a share is transferred, it is of very little consequence to the transferer whether the rights of the transferee in that share are valid or not, and the former has no desire or inducement to get the transfer validated for the latter's benefit by the payment of the landlord's fee. Nor can the last transferee in cases in which there have been a series of transfers, get any benefit by paying the fees unless his predecessors in the successive transactions have paid the same so far as their respective transfers are concerned. It is therefore clear that the Bill will prove of no use in cases in which there have been more than one transfer and that it can never be just to make the last transferee liable for the payment of the landlord's fee in order to validate not only the transfer in which he is directly interested but also the transfers made by his predecessors in the transaction.

BIKASH, Sept. 16th, 1902.

The landlord's fee.

31. The *Pallivasi* [Kalna] of the 17th September makes the following suggestion in connection with the Civil Procedure Bill:—

PALLIVASI, Sept 17th, 1902.

The Civil Procedure Bill.

Many judicial officers seek opportunities for clearing their files by striking off cases, and they often do this, on the ground of the plaintiff's absence, although the plaintiff's pleader applies for postponement. If a plaintiff does not appear, a notice ought to be issued against him to show cause, on a fixed date, why his case should not be struck off, and if sufficient cause is not shown his case should be struck off. The question of cost should not, in such cases, create any difficulty if the notice is served through the plaintiff's pleader.

VI.—MISCELLANEOUS.

32. The *Sanjivani* [Calcutta] of the 11th September has the following:—

SANJIVANI. Sept. 11th, 1902.

What the Coronation guests from India thought of England.

Intellectually, morally, spiritually, and socially, so great and vast is the difference between England and India that it is not easy or possible for an Englishman to pronounce with

to think so, is curious and unaccountable. The High Court says that the holidays which they propose to abolish are not allowed in Government offices, and that no one complains against this practice. But the High Court should know that Government servants do not complain against this practice—not because they do not feel any inconvenience on its account, but because they know fully well that if they cried against it, they would be crying in the wilderness. Does not the High Court know that Hindus and Musalmans (we do not speak of those who do not possess the sentiments and observe the practices peculiar to their own religion) have to fast and perform religious rites on the days which Englishmen misname festive days? There are no degrees of importance among Hindu religious festivals; they are equally important to those who desire to live strictly Hindu lives. If the High Court only means to secure some more working days, it can do so by curtailing long holidays instead of doing away with certain holidays altogether. For instance, ten days would be enough for the proper performance of the religious rites which constitute the Durga Puja. But the law courts enjoy a month's vacation on that occasion. This long vacation admits of curtailment, if necessary.

8. *The Sri Sri Vishnu Priya o-Ananda Bazar Patrika* [Calcutta] of the 17th September says that big civil cases and the parties thereto suffer greatly owing to the long vacation which the High Court enjoys from September to January with the exception of a few days towards the end of November and in the beginning of December. This year the Delhi Darbar will add to these holidays and make it practically impossible for the Hon'ble Judges to take up civil cases before the fag-end of January. Such long vacations are prejudicial to the judicial administration. Justice is delayed and block ensues. This state of things can be remedied by giving the Hon'ble Judges, by turn, three months' leave, on full pay, instead of closing the whole court for so long a period. This is a fair opportunity for Lord Curzon to perpetuate his name in India.

SRI SRI VISHNU-PRIYA-O-ANANDA BAZAR PATRIKA, Sept. 17th, 1902.

The Puja Vacation of the High Court.

9. The *Sanjivani* [Calcutta] of the 18th September says that during his last cold weather tour, the Commissioner of the Rajshahi Division told all Magistrates under him that in bad livelihood cases the police should, first of all, send up the accused and then bring forward evidence against them. Under the law, Magistrates have power, in such cases, only to require the accused to show cause why they should not be ordered to execute bonds. And the practice hitherto had been first of all, to serve the proceedings on the accused along with a copy of the summons. Witnesses were then subpœnaed and the case was heard. But now, under the instructions given by the Commissioner, the accused are at once arrested and sent up to the Magistrates, who release them on bail pending trial. A copy of the proceedings is given to the ascused only when the hearing is commenced. Under this procedure, accused persons, who fail to find surety, are detained in *hajut* for days together, while the police remains engaged in securing evidence. The sudden arrest of a person alarms his relations and neighbours, and nobody comes forward to stand as his surety. Being in *hajut*, he cannot also prepare his defence. Considering that bad livelihood cases are often the result of collusion with the police on the part of persons seeking the gratification of private malice, the procedure now adopted has proved an excellent means of satisfying private vengeance.

SANJIVANI, Sept. 18th, 1902.

Bad livelihood cases in the Rajshahi Divission.

The manner of taking evidence in such cases also calls for notice.

The police bring to court hundreds of persons and arrange them in rows before the Magistrate. The Magistrate collectively asks those who know the accused to be a bad character, to raise their hands; and those who have been previously tutored by the police do raise their hands. Such is the evidence, given neither on oath nor solemn affirmation, upon which the accused is convicted! Can anyone say under what law the accused is now arrested before any proceedings have been recorded against him, and under what section of the Evidence Act evidence of this kind is used against him?

Again, although all appeals from the decisions of first class Magistrates lie to the Sessions Judge, appeals in bad livelihood cases lie to the District Magistrate. Hence, decisions in such cases are never reversed on appeal.

A District Magistrate is reported to have said to a Subdivisional Magistrate in connection with a bad livelihood case—"Don't you see that the appeal lies to me?"

The High Court ought to send for the records of the bad livelihood cases recently disposed of in the Rajshahi Division, and the Government should make an enquiry into these illegal proceedings.

It is true everybody likes to see bad characters kept in check and peace and tranquillity secured to law-abiding citizens. But illegal punishments do more to thwart this object than to promote it.

HITAVADI, Sept. 19th, 1902.

Maulvi Bazlul Karim and Babu Harish Chandra Neogy.

10. The *Hitavadi* [Calcutta] of the 19th September writes as follows:—

By undergoing 45 minutes' incarceration in the Sealdah lock-up, Babu Hemendranath Mitra has done the public a great service without meaning it, for it is the fact of his incarceration that has drawn public attention to the lawlessness at Sealdah.

Here are some instances of the dishonesty of Maulvi Bazlul Karim.

About 11 or 12 months ago, Babu Harish Chandra Dhar, a respectable resident of Nebutala, Calcutta, was obliged to bring a daughter of his from her husband's house. With a view to be avenged upon him, his son-in-law charged him, his wife and a servant of his with having enticed away the complainant's wife for an unlawful purpose. The Maulvi passed the stereotyped order "Doubtful. Produce evidence on the——." An enquiry into the case was entrusted to the Honorary Magistrate, Babu Kedarnath Mukherji, who found no evidence that would justify the issue of summons, and the complainant having expressed some doubts as to his impartiality, he returned the file with the remark that the enquiry should be made by some other Magistrate. It is thus clear that the case was no stronger at this stage than it had been at the time of its institution. Nay, if it was doubtful then, it was still more doubtful after the report that Kedar Babu made. There would have been nothing to object to in the Maulvi's proceedings if he had ordered an enquiry by another Honorary Magistrate on receipt of this report. But he did not do this. With a true vulture-instinct he smelt at once the mischief that could be done. He issued non-bailable warrants against Harish Babu, his wife and his servant, and that for a reason which will be presently apparent to the reader. It should be noted, however, that the case against these persons was a bailable one under the law.

What should poor old Harish do under these circumstances, but seek the aid of the Maulvi's protége? Mahendra Babu pocketed a fee of Rs. 100 and came to Sealdah accompanied, for appearance's sake, by a counsel. The warrants were now withdrawn, and Harish Babu's wife received permission to be represented by a pleader. Now, the law provides for a person appearing by a pleader only when a *summons* and not a *warrant* has been issued against him. Section 205 of the Code of Criminal Procedure runs as follows:—

"Whenever a Magistrate issues a summons, he may, if he sees reason so to do, dispense with the personal attendance of the accused, and permit him to appear by his pleader."

How could then the Maulvi, having issued a warrant against Harish Babu's wife, afterwards grant her permission to appear by her pleader?

Let the reader next note some objectionable features in the Maulvi's proceedings in a case already referred to by us, namely, the case against Golap Roy and another. On the day of the institution of this case, Babu Mahendra Nath Lahiri was seen pacing the court-room from an early hour. Then when the Maulvi arrived, he at once asked the Barrister, Mr. Khodabux, whether he had any application to make—a piece of courtesy, which is never found to be shown by the Maulvi. No application had yet been drawn up or filed. The Maulvi, therefore, took the deposition of the plaintiff and issued a non-bailable warrant against Golap Roy and a summons against the other accused. Will anybody explain to us why this difference of treatment between the two accused, and why a non-bailable warrant should be issued in a case which was bailable under the law?

After one or two hearings, the plaintiff found himself unable to proceed with his case, and therefore asked for permission to withdraw it. The Maulvi

the country has not been ruled according to the promises that were made by the Queen and that is why there is no end to the misery of the Indians.

If the Indian Governors had administered the country according to those promises, the people of this country would not have been so lifeless or destitute. Even now the rulers can hardly realise the depth of destitution reached by the Indian people. Let them enter any village and they will see how the country has become depopulated during the last fifty years. Half a century ago health and plenty reigned in every house; famine was all but unknown; and the scarcities which were felt at very long intervals were of short duration and affected very small areas. Indians were then in a great measure independent. They had not then to live in constant dread of the Magistrate and the police. Every face showed the glow of energy and cheerfulness and every heart was full of the hope of a revival of the Indian people under British rule.

It is doubtful whether there is now to be found in the country even half the number of respectable people that then lived in it. The surviving members of that class are for the most part sickly and poor. The lower classes, too, are much in the same condition. Trade is now almost extinct in the country. The Queen promised in her Proclamation that the Governors would try to improve Indian trade and industries. But the traders, many of whom were men of immense wealth, are now destitute and a large number of them have had to take to cultivation for a livelihood.

During the Mutiny the Indians gave indisputable proof of their loyalty. They stood by the Government, and that is the reason why the Indian Empire did not slip out of the hands of the English. In fact, the Queen issued her Proclamation because she was deeply gratified by this loyalty and devotion of her Indian subjects But only ten years after that the Indian rulers forgot all this and passed measures more rigorous than any to be found in force even among so anti-English a population as the Irish.

Laws are different for Englishmen, and natives. No Englishman, nay, Eurasian has yet been capitally punished for killing a native.

Such is the condition of the country. There is no life, energy or hope in the people. How can joy spring up in the hearts of men so circumstanced? How can they then take part in the Darbar and derive pleasure from so doing? The rulers are fortunate beings. They have no wants or sorrows, and it is for them that joy has been created. We are fallen upon cheerless days and we can therefore feel no joy. We heartily desire that Indians may take part in these festivities and derive joy from so doing, but, this is a happiness which Providence has not designed for us. We can, however, declare from the bottom of our hearts that we have always been a loyal people and that we shall heartily pray that King Edward may reign long and undisturbed.

Sir John Woodburn's illness.

34. The *Sanjivani* [Calcutta] of the 18th September says that every Bengali has heard with sorrow and anxiety the news of Sir John Woodburn's illness in Darjeeling and is praying to Almighty God for his speedy recovery. SANJIVANI Sept. 18th, 1902.

Pages at the Darbar.

35. The same paper has the following:— SANJIVANI,

A *Rajsuya Yajna* certainly becomes incomplete if subordinate rulers do not act in it as the servants of the Paramount Lord. Lord Curzon, accordingly, invited the sons of some native chiefs to serve as his pages at the ensuing Delhi Darbar and three princes from Dholpur, Kashmir and Bhopal accepted the invitation. Some newspapers blamed the Viceroy in connection with this part of his Delhi programme, saying that the appointment of the sons of native chiefs as his pages would be taken as an insult by the Chiefs. This, probably, piqued Lord Curzon and he has made the statement that the native princes will not serve as his pages at the Darbar, but will serve as pages to himself and the Duke of Connaught at the Chapter of the Star of India which will be held after the Darbar. His Excellency also says that the appointment of their sons as pages will reflect honour upon the Chiefs. That is a different thing, however. All we know is that in the *Rajsuya Yajna* of ancient times subordinate rulers themselves, and not their sons, used to attend on the Paramount ruler as his gate-keepers and carriers of his royal *chamar* and umbrella. When this was the practice in ancient Delhi, why is there so much

agitation over Lord Curzon's proposal to appoint only the sons of a few native chiefs, and not the native chiefs themselves, as his pages in the Darbar to be held in modern Delhi?

HITAVADI, Sept. 19th, 1902.

The economic aspect of the Delhi Darbar.

36. The *Hitavadi* [Calcutta] of the 19th September says that the new economic principle enunciated by the Viceroy in his speech in defence of the Delhi Darbar can be made to justify every form of waste of money. Drunkards may appeal to it to justify their expenditure on drink, saying that it is their habit of drinking which gives employment to a large number of cultivators of sugar-cane, paddy, mahua, &c. Learned are the arguments of the learned; but common people consider the conclusions which their arguments lead to as ridiculous.

MIHIR-O-SUDHAKAR, Sept. 19th, 1902.

Sir John Woodburn's illness.

37. The *Mihir-o-Sudhakar* [Calcutta] of the 19th September is sorry to hear that the kind Lieutenant-Governor of Bengal is laid up at Darjeeling with an attack of dysentery, a disease most alarming to Europeans, and prays to God that he may speedily recover.

NAVA YUG, Sept. 20th, 1902.

Sir John Woodburn's illness.

38. The *Nava Yug* [Calcutta] of the 20th September prays for the speedy recovery of Sir John Woodburn.

BANGAVASI, Sept. 20th, 1902.

Invitation of pandits to the Delhi Darbar.

39. The *Bangavasi* [Calcutta] of the 20th September is glad that Mahamahopadhyaya Mahes Chandra Nyayaratna has been invited by the Government of the United Provinces of Agra and Oudh to attend the Delhi Darbar. The Government of Bengal should take this hint and do honour to the pandit community of Bengal by similarly inviting one or two of them.

URIYA PAPERS.

UTKALDIPIKA. Sept. 13th, 1902.

Crop prospects in Orissa.

40. The *Utkaldipika* [Cuttack] of the 13th September says that the state of the crop is good and that the harvesting of the *beali* paddy has made rice cheaper.

SAMVAD VAHIKA, Sept. 11th, 1902.

More rain wanted in Orissa.

41. The *Samvad Vahika* [Balasore] of the 11th September is however of opinion that a few more showers of rain are wanted to complete the agricultural operations in that district.

SAMVAD VAHIKA,

The Queen-Empress' Coronation dress.

42. Referring to the Queen-Empress' coronation dress, which was prepared in India under the superintendence of Lady Curzon, the same paper says that her love for India must have been great to induce her to give preference to an article manufactured in a distant dependency.

SAMVAD VAHIKA,

A foot-ball match in Orissa.

43. Referring to the foot-ball match at Balasore, in which the students of the Cuttack Survey School and the Balasore zillah school were engaged as contending parties, the same paper notices the defeat of the latter schoolboys and makes the mournful remark that the Uriyas formed the majority among them and were naturally very weak. The writer has the goodness to admit that Babu Radha Charan Das, the patron, was kind and generous to both the parties and that the leader of the Survey school party, though victorious, behaved charitably and controlled his party with the greatest efficiency.

ALL URIYA PAPERS.

Lord Curzon's speech on the Delhi Darbar.

44. Lord Curzon's speech on the Delhi Darbar forms the subject of comment in all the Uriya papers under report. They fully endorse His Lordship's views and publish details for the information of the public. The announcement that His Majesty's brother is expected to take an active part in the proceedings of the Darbar is received with joy.

UTKALDIPIKA, Sept. 13th, 1902.

The Amir's donation to the Punjab Islam Association.

45. Referring to the annual donation of Rs. 6,000 to the fund of the Punjab Islam Association made by the Amir of Kabul, the *Utkaldipika* [Cuttack] of the 13th September says that it is a good precedent and will induce others to help institutions maintained by their co-religionists with great difficulty.

46. In taking a favorable notice of the proceedings at the prize-distribution ceremony of the Balasore zillah school, presided over by Mr. Gupta, the Commissioner, the *Uriya and Navasamvad* [Balasore] of the 10th September agrees with Mr. Gupta's views that the Muhammadan students of the Balasore district are making good progress and that the school derives little or no benefit from the members of the Balasore bar, most of whom were educated in that institution. The *Samvad Vahika* [Balasore] of the 11th September states that Mr. Gupta's speech was a good one and was appreciated not only by the general public but by the students themselves.

Mr. Gupta at the prize-distribution of the Balasore zillah school.

URIYA AND NAVASAMVAD, Sept. 10th, 1902, &c.

47. The *Utkaldipika* [Cuttack] of the 13th September supports Mr. Gupta's proposal to establish a boarding institution in connection with the school, with the help of public subscriptions.

A hostel for the Balasore zillah school.

UTKALDIPIKA, Sept. 13th, 1902.

48. In quoting a paragraph from its contemporary of the *Prajabandhu*, the *Uriya and Navasamvad* of the 3rd September states that Mahamahopadhyaya Chandra Sekhar Sing Samanta, the astronomer of Khandpara and the learned savant of the Orissa gurjats is in distress, and it is necessary that the generous public, as well as the patronising Government, should do something to procure him a decent living.

A *Uriya* savant in distress.

URIYA AND NAVASAMVAD, Sept. 3rd, 1902.

49. The *Utkaldipika* [Cuttack] of the 13th September regrets to notice the death of Revd. T. Bailey, an English missionary belonging to the Baptist Mission, who spent 40 years of his life in Orissa and did a great deal of good to the public not as a missionary, but as a member of the District Board. He was kind and courteous, while his simplicity and frank heart endeared him to the public.

The death of an English missionary.

UTKALDIPIKA, Sept. 13th, 1902.

50. Referring to the protest meeting held in Calcutta in connection with the recommendations of the Universities Commission, the same paper agrees with the views of the meeting and hopes that Lord Curzon will weigh them carefully before being influenced in any way by the plausible but injurious proposals of the Commission.

The recommendations of the Universities Commission.

UTKALDIPIKA.

BENGALI TRANSLATOR'S OFFICE,
The 27th September, 1902.

CHUNDER NATH BOSE,
Bengali Translator.

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